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"The words of the true poems give you more than poems;
They give you to form for yourself poems, religions, politics, war, peace, behavior, histories, essays, daily life, and everything else.
They balance ranks, colors, races, creeds, and the sexes;
They do not seek beauty, they are sought,
Forever touching them, or close upon them, follows beauty, longing, fain, love-sick.
They prepare for death, yet are they not the finish, but rather the outset,
They bring none to his or her terminus or to be contented and full,
Whom they take into space to behold the birth of stars, to learn one of the meanings,
To launch off with absolute faith, to sweep through the ceaseless rings and never be quiet again."

—WALT WHITMAN.

Alfred C. Clark, Publisher, 185-187 Dearborn St.
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Extract from the News.

Reynolds Wants Ice Inspectors.

Commissioner of Health Reynolds will send a communication to the council explaining the necessity of making provision for the inspection of ice. There is an ordinance to the effect that the city shall have four inspectors who shall see that the ice companies do not sell for domestic purposes ice that is cut from stagnant pools. There is no appropriation for such inspectors, however, and the commissioner says that unless special action is taken in the matter, Chicago will be at the mercy of the ice companies.

HERE'S A BOOMERANG for the companies that get their ice from "any old place." The beautiful, clear, sparkling water of Lake Geneva is the home of our purest of pure ice. Enough said for **Purity.** Enough ice for twenty thousand families! The "Trust" says not—But?—**We meet their price, and beat their ice!**

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A Vacation for Two Girls.

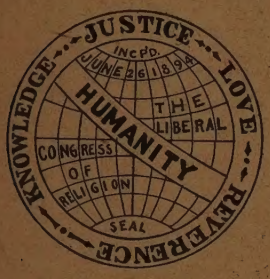
The editor of THE NEW UNITY has explained in his columns his plan for giving the working girls of Chicago an outing at Tower Hill, Wis. Twelve dollars, he says, will secure one girl a two-week's vacation at this restful resort, including her fare both ways. Cheap enough! Who would n't go down in his pocket to help an overworked young woman get away from the dust, and noise, and worry of city life for a couple of delightful weeks in the open air and shade, among the birds and wild flowers?

There are scores of men in Chicago who ought to send a hundred working girls to Tower Hill for a fortnight's rest and recreation. Is there a man in this great city who can thoroughly enjoy his own vacation if he neglects such an opportunity as this, to let a little sunlight into the life of some one whose share in the pleasures of youth are being nobly sacrificed on the altar of love and duty,—to whom this outing will extend her power of supporting not only herself, but dependent relatives.

We all expect to have an outing of some kind this summer. Let us give a little thought to those who can't afford it, especially to these working girls, who would appreciate it. Let us help the editor on in his noble plan. The publisher of THE NEW UNITY starts with $25.00. It's only a beginning, but it will make two girls happy, and a dollar to spare. Who comes next?

THE NEW UNITY

VOLUME V. THURSDAY, JUNE 10, 1897. NUMBER 15.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

The spirit of a man's work is everything; the letter, little or nothing. JOHN BURROUGHS.

The *Independent* has a timely word of rebuke to the postmasters-general of the United States that "allow our postal system to linger in the lap of the last generation, while in Great Britain postal savings-banks, postal telegraph, country delivery obtains." Give us the postal savings bank first, and most important of all, that the poor may be encouraged in their economies and the rascally capitalists who rob the people through savings-banks be discouraged.

The stimulating lines, "The Heroic Age," by R. W. Gilder, which illuminated our front page last week, came to our notice through a beautifully printed little souvenir of the McCulloch Club of Indianapolis, which contained high extracts from Mr. McCulloch, George W. Curtis, and others, and bore this poem on the title page. We are indebted to the club for the autograph of the gifted author. The poem itself, which we printed with the permission of the author, is now obtainable in Mr. Gilder's last volume of poems, entitled "For the Country."

Programmes for the study of Emerson are always in order. Many have been printed in the columns of this paper from time to time, the most elaborate and careful of which was prepared by Mr. Gannett some years ago. We print in our Liberal Field department the last programme of the kind that has reached us, one prepared by Miss Charity Dye of Indianapolis, adapted to the need of a small circle there. Perchance what meets the wants of the Indianapolis circle may touch the needs elsewhere, or, what is still better, quicken others to a sense of their need, so that they will go and do likewise — organize a circle for the study of Emerson.

Mrs. J. W. Andrews of Boston reported triumphantly at the Western Unitarian Conference meetings that at last a woman had been admitted to the privileges of the Cambridge Divinity School. This was indeed good news, but this advance school of the Unitarians has been anticipated by the Union Theological Seminary of New York, under the auspices of the Presbyterians, where Miss Grace Briggs was permitted to carry off the honors of the graduating class. Miss Briggs is the daughter of the notorious Professor Chas. A. Briggs, of heretical fame. Miss Briggs is to become a professor of Greek in the School for Deaconesses, and is to conduct other classes in Biblical study, while she continues to help her father in his Hebrew studies.

The Old South Work in history, that found such a beneficent patroness in Mrs. Hemenway, of blessed memory, is growing in importance year by year. This year the subjects for the prize essays are: 1. The History of Slavery in the Northern States and of Anti-slavery in the Southern before the Civil War. 2. The Anti-slavery Movement of American History. The first prize for each topic is forty dollars, the second twenty-five dollars. The competition is open to all the graduates of the Boston High schools, including the Latin schools. The lectures for the next year will be on the anti-slavery struggle. Why cannot other cities in less brilliant ways work on this line, which in Boston, under the special direction of Edwin D. Mead, is so persistent an educating power?

At last the humiliations of the Illinois Legislature are at an end, and the notorious and infamous Fortieth Legislature has adjourned, not without passing, by the most disreputable methods known to legislation, the humiliating Allen bill, which probably will pass rapidly to the final humiliation by receiving the Governor's signature and becoming a law. Now "Baron Yerkes," before he removes to his two-million dollar palace in New York City, must move hastily upon the city council of Chicago and clinch his extension for fifty years more, with a guaranty of a five-cent fare throughout that time. It is sad to reflect that it is not the future wealth of his own heirs or those of the present stockholders that is the source of solicitation on the part of this Napoleon

of city railroads, but more than likely the well-being of certain ten million hydroptic stocks which languish upon his hands and which need to be placed forthwith. If these sowers of the wind at Springfield should be called upon to reap a whirlwind in 1900, when the next presidential election is on, they will have themselves to thank. We have given so much space to these legislation problems of late, not because we would undertake to discuss the problems of municipal transportation, but because of the iniquitous method pursued. Were the laws most righteous, the means used to reach them would still make them infamous.

We question much the wisdom of the recent address given to the students of Harvard College on athletics by President Eliot, if we are to judge from the fragmentary reports in the columns of our newspapers, when he urges them to "go in and win." The spirit of competition is already sufficiently alert in this country from student to capitalist, and the wise men should remind boys and men that success is not always honor, and defeat is sometimes honorable. We rejoice in the sane word of the *Independent* on this subject, and take pleasure in passing it on:

A student who gives his main time to athletics, whose interest is taken up in athletics, and who has none to spare for his studies, will very likely win honors for his college in intercollegiate contests; but to the serious that is no kind of an honor, rather a disgrace. It is the success in intellectual pursuits and conflicts that will give honor to the institution after ten years.

The Lowell Memorial.

The following clipping, from a circular issued by some of the leading men and women of Cambridge, carries with it such an appeal to the lovers of James Russell Lowell everywhere, that we not only print it, but wish we could enforce it. The times are hard. Home calls are pressing. Obligations are distracting, but we will be surprised if many of THE NEW UNITY readers will not be much interested in this fund, which will be all the more significant if it is made up, not simply of the contributions of Boston and Cambridge, but from small subscriptions from all over the country. There must be five hundred or a thousand of THE NEW UNITY readers who, in the face of all other claims, will be glad to send to the treasurer, William A. Bullard, First National Bank, Cambridge, Mass., a dollar or more in honor of James Russell Lowell, the poet of "The Dandelion," the patriot of "The Commemoration Ode," and the seer and sage that wrote "Sir Launfal."

The effort made a year ago to preserve a portion of Elmwood as a public park, in memory of the late James Russell Lowell, is to be renewed this year under more favorable auspices. The Metropolitan Park Commission has agreed to give one third of the $35,000 required, thus reducing the amount to be raised to about $23,000. Five thousand dollars have already been raised by private subscription.

The tract which it is proposed to reserve is the beautiful strip, containing over three acres of land, extending from Mount Auburn Street to Brattle Street, and adjoining the homestead lot on the western side. The house itself is still occupied by members of the Lowell family; if it ever passes out of their ownership, it is hoped that it will be purchased as a part of the proposed memorial, thus uniting the house in which much of Mr. Lowell's work was done, and the trees and grounds which he loved.

The greater part of the money already raised has naturally been contributed in Cambridge; but it is now clear that if the plan is to succeed, it must awaken a more widespread interest and receive a more general support. We therefore, while urging our fellow-citizens to do their utmost, appeal also with confidence to our fellow-countrymen far and near to join with us in honoring the name of James Russell Lowell, poet, statesman, and scholar.

Not the "How," but the "What."

"Pedagogy" seems to be the latest word in academic circles. From being an obscure study, attractive only to a few specialists, it, in its various amplifications into psychology, child-training, child-nature, etc., is becoming the most conspicuous department in many college and university centers. It has overreached the boundaries of the schools and mothers' classes, under one administration or another, and is now quite the thing in the well-regulated circles of city life. These young mothers are sincerely anxious and nobly in earnest in their effort to find out how to develop the child's religious nature; how to teach it reverence; how to instruct it in morals; how to make it earnest, disinterested, and enthusiastic. They wrestle heroically with the latest philosophies of education. They talk knowingly of new and old methods. These new mothers only represent the quest of the earnest teacher and the less spontaneous, but we trust none the less earnest, father. All this movement and activity command the profound respect of the thoughtful. We speak of them but to commend them.

There is a previous question which we fear is often overlooked, and one which must be considered before the student is in a condition to consider the other question, and that is the question of the "what." Mothers' circles cannot solve the problem of the religious training of the children by beginning with an evasion of what religion is, where it rests, and what its credentials are. The mother cannot find any way by which she can teach her child the fundamentals of religion while she herself is ungrounded; and so before she is prepared to discuss the "how," there should be hard, sincere, radical quest for the "what." Is the child to be taught a Christo-centric or Theo-centric religion? Is he to be helped by miracle or by teaching him law through nature or through an assumed "book-revelation"? In other words, morals and religion are communicated by contagion rather than by any art of teaching. It is the unconscious overflow of the full life into the life of the child. The new methods tell us that the child psychologically passes through the various religious stages which mark the develop-

ment of the race. He is first an idolater, then a polytheist, then a supernaturalist, and afterwards a cosmic theist, and that the instruction must be adapted to each of these stages; physiologists tell us that the child passes physically through the same stages; but still in the development of the embryo they do not deem it wise to grade the food into the successive stages that are best adapted to quadruped, quadrumana, simian, and then man; but the assumption is that the best food for the mature mother will fit the growing child. There were great teachers of religion before the "new education" was discovered. Jesus and Socrates were not much concerned with the "how" of teaching. They were lost in the great "what." Abelard wooed hundreds of youths from their homes that they might sit at his feet while he taught of the things of the spirit and the great Arnold of Rugby, the noblest master England ever knew, placed his stamp upon the boys who became Britain's noblest, before the names of Froebel and Pestalozzi were known. Let the study of methods go on. It will do good. But it is no substitute for that quest of truth in and for its own blessed sake, that pursuit of excellence and that abandon of the soul in the unconscious life of unselfishness. The unskilled and pedagogically stupid Sunday-school teacher that concentrates her mind upon the great problems in hand, that gives herself regularly, promptly, continuously to the great task, somehow succeeds in throwing a benign influence over her pupils, making her name blessed to them throughout life. The same holds true in regard to the effective preachers. It is not the theological student who is ever studying the "art of preaching," frightening the birds with his vocal exercises, but the student who grows pale over his books, works early and late over the great problems of being, duty, death, and destiny, that becomes the helper of men and women. When the "what" is imperative, almost any "how" becomes effective.

Free Cuba.

Can any one give us logical reason, or any other sort of reason, based upon the law or gospel, for any longer leaving the subject of Cuban liberation undecided? The moral sentiment of the American people is without question in favor, not only of interference, but of annexation. Are the moral obligations that rest upon ten people different from those that rest upon one? If not, are the obligations that rest upon ten millions of people different from those that rest upon a single individual? On the contrary, is there not a larger degree and intensity of moral obligation resting upon those who, by the force of social position and political organization, can make their united force felt? And yet no one can be found who would pretend that there is a moral obligation resting upon any one to neglect the misery of a neighbor. The parable of the man who fell among thieves is our acknowledged Christian guide. We are not to turn aside and neglect the one who is beaten and robbed, but we are to take aggressive sides with him. Furthermore, we are to bind up his wounds, and share with him our purse and comforts. But by some chicanery the American people have become bewitched with an idea that it is morally correct to allow a neighboring people to be annihilated, after being robbed and covered with indignities. This too while we have not been slow to play a bluff game with England, and demand that the boundaries of a distant South American republic should be rectified by an international committee. In the case of Cuba the blood of the people and the sympathies of all right-minded citizens unite in calling to God and the government under God for help. By what means has the American people since the civil war been reduced to such a stage of selfishness? Are we losing that sentiment of humanity, that nobler altruism, which characterized the earlier part of the century; which never failed to express itself in action for the oppressed of all nations? No one supposes that it is our duty to act in a Quixotic manner, or set up as umpire of the war-games of the world. We are not called upon to answer the sneers of those who measure all things by the ledger. Man cannot live by bread alone; neither can nations; and sooner or later we will find it out. The real life of a nation, as of an individual, even the material prosperity, depends upon a course of action which is generous, virtuous, and humane. Cuba is to-day exactly in the position of the neighbor who fell among thieves. It is at our door. We can do nothing without beholding its wretched condition, if we do not even see the fires that destroy the property of the wretched islanders. The paradise of the globe, it is being turned into a desert. Women are outraged systematically. Children are butchered. Not content with battle's slaughter or individual outrage, whole villages are swept out of existence. The United States during the administration of Mr. Cleveland did nothing practically to put an end to this state of affairs. During the few months that Mr. McKinley has been in office some progress has been made. That is, we have taken two or three steps toward our poor neighbor. We have not quite turned our faces aside, like the High Priest and Pharisee. We have *considered* the question whether we had better meddle in the case, and whether our trade would suffer if we did. Mr. McKinley has proposed to see to it that at least American citizens do not starve to death. The great American nation, founded according to Franklin and Jefferson to stand at the front of a new civilization and become the bulwark of the oppressed, has spent three years in getting half way across the street. How many more years

will it take to get where we can put our arms around the bleeding victim? Thomas Jefferson said, when the Monroe doctrine was indorsed by him, that he believed Cuba naturally was a part of the United States, and that he should patiently wait for circumstances to arise when it could be incorporated with us. Those circumstances have come. Bluntly we believe in moral heroism for nations, as well as for Casabiancas and William Tells. We believe that the Golden Rule is applicable to commerce and to all the comity of nations. We do not believe in war, but we believe in fighting to put an end to outrage and assassination. E. P. P.

The Indiana Academy of Science.

There has just been held at Lafayette the spring meeting of the *Indiana State Academy of Science*. This society, which includes in its membership almost every scientist of the state, is a pioneer of its kind, having been organized in 1885. Two meetings are held each year; a winter meeting in the Christmas holidays, always held at Indianapolis; a spring meeting, held at different points where there are objects of special scientific interest or special groups of science-workers. The winter meeting, in the Capital building, is always largely attended, as many as two hundred being present. Important papers are read, which are printed in the Academy's *Transactions*. This record was at first printed at the expense of the society, but the state has now taken the matter in hand and bears the cost of the publication.

The spring meeting is never so fully attended but is in a sense still more important and interesting. The time is mainly devoted to expeditions and outdoor work. The meeting this year, at Lafayette, was attended by nearly forty members. The time was May 27th and 28th. Among those in attendance were geologists, botanists, zoölogists, mathematicians, topographers, and archæologists. On the first day a long drive was taken, out the river road, to the Tippecanoe Battleground, which is now a Government Reservation. From it, back along the roadside, one sees the cavern in the "Prophet's Rock," from which "the Prophet" is said to have urged on his party. The Americans were encamped upon a long, narrow, flat-topped space of little extent surrounded on almost every side by low-lying swampy land. The bulk of the attack came from the side toward the distant river; the band directed by the prophet made assault from the other direction. After getting an idea of the locality and the battle, the party rode on farther to inspect some dozen or more curiously grouped Indian mounds. The way was then retraced to *Tecumseh's Trail*, where lunch was taken in true picnic fashion in a fine grove near the river. A hasty visit was made to the State Soldiers' Home, which, with its fourteen state buildings and its group of cottages built by the several counties for their veterans, forms a veritable village. A botanical collecting trip was then made through a curiously broken district of ridges and gorges. Not all the party made this tramp, but all finally gathered together at the beautiful country home of Mr. Mortimer Levering and were there graciously received by host and hostess, assisted by two of the ladies' literary clubs of the city. The pleasant day was brought to an end by a lecture in the auditorium of Purdue University. It is usual at this spring meeting for the academy to secure a speaker from outside the state, who gives a popular scientific lecture complimentary to the towns-people.

The next morning the collection of relics from the site of old Fort Ouiatenon and the Indian town close by it, kept at Purdue University was examined by the academy. Most of the objects are of European make—kettles of brass and copper, brooches, spoons with quaint crests embossed on the handles, pretty Jesuit crosses of silver—though there are some of aboriginal manufacture. A trip was then made in carriages to the site itself, several miles out from the city. The visitors tramped back and forth over the spot, which had been recently plowed, and gathered quite a store of plunder—beads, bits of copper or brass, wrought-iron nails, and a bracelet of silver. All were quite ready for the lunch-spread in Science Hall, at the University, on their return. The afternoon was spent in inspecting the science work and equipment of the University and the Agricultural Experiment Station.

Such outings are in every way profitable. Everyone in the party finds something to his taste. One observer of bird-migration got some new facts in regard to range of species, the botanists found some things not known in their own regions, one topographer made constant use of his aneroid and gathered data for a topographical sketch-map,—all were busy. But best of all, in such excursions these men of varied interests and high attainment brush against each other more closely than is their wont, come to know each other better, and gain a deeper sympathy with each other's work.

FREDERICK STARR.

Sonnet.

"There beamed a smile,
So fixed, so holy, from that cherub brow,
Death gazed, and left it there. He dared not steal
The signet-ring of heaven."—*Sigourney.*

Awhile upborne by expectation brief,
She lingered with us long enough to say,
The rosy glow that follows after day
Would light her homeward; that no grief
Should cloud our heaven; she had passed the reef
And shoal of time, and the unclouded ray
Glowed on the waters of her tranquil way,
And peace was over all, like Joseph's sheaf.
Upon the couch unfraught by earthly woes,
We laid her down to rest; and as in pray'r
We clasped her hands in heaven's sweet repose,
And in its innocence and beauty there,
Baptized with evening dew, we placed a rose,
Plucked from the tree she always deemed most fair.

ALONZO LEORA RICE.

Ray's Crossing, Ind.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

Brick for the Builder.

We are only as brick that the Builder is putting away
With trowel and with mortar adjusting into the wall.
The ramparts of school and of state are builded each day
Of such brick as we are, my comrade, though never so small.

The Spirit—the Mason of nations, is placing his hand
On each of the bricks as they pass; He considers their weight;
He accepts or rejects for His using, the straw and the sand.
He sees that the wall as it rises stands steady and straight.

Though we may not seem among the others to shine out alone,
Still be thankful that we are accepted along with the rest;
Lower than cornice lying, and over the cornerstone,
Each one for a niche is chosen as filling it best.

MARIE HARROLD GARRISON.

On the Outer Rim.—VI.

Religion of the Future.

With what a glow of pride we contemplate the civilization of to-day, at once utilitarian and intellectual! Older races may have flourished, whose painting and sculpture have never been equalled, whose philosophy is still our wonder, whose architecture compared with ours, is as that of a giant to a pigmy; but no voice from the past can claim our steam and electrical machinery. The cycle of materialism, for a thousand years or more dominating the earth, has reached its highest expression in the Occident. As a consequence, although lacking in true psychic and spiritual development, we are making a material and intellectual advance that is phenomenal. Especially in the closing years of the century is it observable; so that, almost keeping pace with the whirring wheels of the factory, is the rapid transformation in the realm of thought. The late discoveries of chemistry, biology, and electricity have set new trains of thinking in motion, and opened up many perspectives in nature that hitherto have been unseen and unknown.

A candid investigation of religious problems has until quite recently been prevented by bigoted authorities of the church, and is even now generally denounced by them. Yet the law of evolution, which takes no account of individuals, has not failed to manifest itself here also. The tendency of religious growth is decidedly in the direction of increasing liberality and diminishing dogmatism; and in the overturning of conventional forms, the old idols have been often rudely hurled from their pedestals, and carted back to the mind-foundry, there to be remodeled and recast according to modern standards and necessities.

By far the most important instrument in this transformation has been science, which, not content with enlarging the boundaries of knowledge on the material plane, has invaded the moss-grown sanctuaries of religious myth and dogma. When George Smith uncovered those tell-tale clay tablets, and proved that a great part of the Book of Genesis had been borrowed from the earlier Chaldæan records, it became necessary for the church to take some action towards reconciling these and other subsequently discovered facts with the hitherto recognized belief. Hence originated among certain of the more liberal-minded clergy the idea of taking up the Old Testament and reviewing it piecemeal in an exceedingly reverent spirit, picking flaws here and there in some immaterial passage, or pointing out some slight error of translation or construction, their real object being to let the orthodox down as easily as possible, and so be prepared to make further concessions which may in time be demanded by the revelations of science. This method is now generally known as the higher criticism.

But unless all the signs of the times fail, the religion of the future will need no props to induce belief. And the reason is that it will be based upon the natural, instead of the supernatural. It is plain to be seen that science has for many years been a factor in modifying the orthodox views of Europe and America, and this cause is continuing to produce a relatively necessary effect. Thus is Christianity no longer an authoritative body of fixed and unchangeable dogmas, but especially in the last few years has come within the wheel of the law, and is somewhat rapidly evolving into a higher state, where reason will no longer be subservient to faith, and common-sense need not be altogether ignored.

But some foolish persons may ask: Will not the religion of the future be some one of the other great religions of the world? It is said that many people in this country are studying Buddhism and Hinduism, with the intention of embracing one or the other of these wonderfully spiritual and entrancingly metaphysical ideals. Educated East Indians are nowadays teaching their doctrines to large and enthusiastic audiences, and these dusky and turbaned pundits imagine, no doubt, that they can proselyte all America in a few years. How little they realize that, noble as are the esoteric ideals of the Brahmin, the Western mind revolts at the actual state of the Hindu religious system! The superstition and idolatry of the masses in Asia are too well known. Curiosity on the part of some, genuine desire for information on the part of others, may lead hundreds, or perhaps thousands, to study the philosophies which long ages of metaphysical development have produced, but few will abandon their hereditary faith, no matter how low it has fallen in general practice, for a foreign religion whose practical workings are even more debased.

There is a cyclic law which enters into every detail of evolution. As each day emerges out of the dark, and grows brighter and warmer only to fade out and vanish into night, so each human being is born, waxes strong, and then dies; and so also nations come and go, and religions follow the same inexorable rule. Buddhism, Brahmanism, Mohammedanism, Confucianism, and Christianity, all came into existence at different periods, in accordance with certain exigencies. Each has had its place in the general process of world-evolution, and has played its part in the uplifting of character and the development of the human soul. Whether each or all of them have passed their period of strength and usefulness, and are now decadent, or, like one of Shakespeare's seven ages, in "the lean and slippered pantaloon," may be a matter for rancorous dispute on the part of churchmen the world over. Certainly each of the great systems has within itself high ideals, and if the people fail to comprehend them, or to follow them in daily life, the fault is not in the religion itself, but in the weakness of human nature. Each stands for some important principle. Buddhism is the embodiment of renunciation, Hinduism of the highest spiritual philosophy, Christianity of intellectuality, Confucianism of morality, Mohammedanism (in its Sufi form) of devotion. That there is much of truth in the core of all these world-faiths no one can deny who has made an unprejudiced study of their doctrines. That all have been perverted by unwise or selfish interpretation seems to be equally certain.

Yet, as science presses ever onward, and the human race attains a clearer knowledge of the operations of natural law, and a clearer vision to discern the illusions and errors of life, there will gradually be laid the foundations of a firmer faith. Men will realize that dogmas are but vain imaginings of finite minds. Preachers who in their pulpits proclaim the fatherhood of God and the brotherhood of man, and in the same breath condemn their neighbor in the next block, or on the other side of the globe, to eternal suffering will be listened to no more.

The religion of the future can never be any existing religion as now practiced. It will be tolerant—so tolerant that not only will it recognize the good in other systems, decadent though they may be, but will not hesitate to incorporate in itself the most valuable of the truths therein rediscovered. It will not hold doctrines contrary to common-sense. It will

seek to develop the psychic and spiritual principles by inculcating a knowledge of the inner self. It will no longer uphold the twin illusions of wealth and fame, but will extoll rather the unassuming and the unselfish, and will both teach and practice the doctrine of universal, not sectional, brotherhood.

Mankind passes onward towards the goal. It is no longer the ego, the solitary pilgrim, walking in the wilderness, seeking self-illumination. The sense of separateness disappears. We can see only a great multitude, "all sorts and conditions of men," and they are journeying in the same direction. True, there is very little method or harmony in their movements. Some go with heads erect, eager eyes fixed upon futurity, joyous countenances, and rapid pace, while others toil along with downcast look and gloomy features. Some pass their fellows easily without apparent effort, while others only by constant labor plod along Many, very many, loiter as if they were on a pleasure excursion, taking no thought of the morrow, trying to believe that they are really enjoying the present, and, like children playing with toys, they amuse themselves with every passing fancy. Sometimes they seem not only to lose their ground, but to actually move backward. This, however, is only an illusion, just as the planets seem at times to take on a retrograde motion, To-day they may, to all intents and purposes, be idle and frivolous, and lacking in all that constitutes true manhood and womanhood, but another morning may find them hard at work and filled with zeal and enthusiasm. Here and there may be seen groups of men and women apparently in sympathy. They march along with some degree of order, yet even those are not really well disciplined, and they do not always keep step, but the effort at unity in action is plainly evident. And as the vast multitude moves gradually onward, some that are weaker than others fall behind continually, no matter how they struggle to keep up with their neighbors. Some that would go faster are hindered by a few who persist in getting in front of them, and will neither move nor permit those in the rear to press forward. These obstructors are too often people who pretend to be teachers, and declaim loudly of their ability to point out the only right way to the masses. The procession as a whole, however, gradually advances, despite all interference and obstacles.

Up towards the front are the real leaders of humanity,—not the kings and princes, not the statesmen and warriors, not the legislators and historians; a few of the poets—those who have listened to the great voice of nature—some of the novelists and dramatists, many of the educators of youth, most of the great philosophers of the past, and the reformers of mankind. But, strangest of all, there are to be seen people whose names are not upon the roll of earthly fame. They are the humble workers, whose voices have never been heard above the shouts of the populace, whose efforts have never been recognized in contemporary print or history. They live and die in obscurity. But the influence of their lives is not lost. They have done what they could under adverse circumstances, and their example has inspired others to labor unselfishly for their fellows. Our aim should be to catch some portion of that noble inspiration, to follow high ideals, to worship truth wherever found, regardless of creed, or pulpit, or personality, and thus become worthy in our turn to carry the banner of enlightenment and intellectual and spiritual liberty in the very front of that procession,—the procession of humanity.

GEORGE E. WRIGHT.

"Why did you discharge the editor of your Mother's Column?" they inquired of the editor of a weekly devoted to affairs of the home.

"She imposed upon us," was the indignant reply. "Why, we never knew until she had been here a week that she was married and had children of her own. What kind of advice do you suppose she could give?"—*Evening Post.*

In this broad earth of ours,
Amid the measureless grossness and the slag,
Enclosed and safe within its central heart
Nestles the seed perfection.

—*Walt Whitman.*

The Sunday School.

Western Unitarian Sunday School Society.

Report of the Annual Meeting, May 6, 1897.

Five hours right in the midst of the Western Unitarian Anniversaries were devoted to Sunday-school matters, and they were hours full of both information and inspiration. In his opening address, the president, Rev. A. W. Gould, did not need to dwell on the growing interest in Sunday-school work, for the large and widely representative audience told of that. His comments were first on the improved methods of our workers, who are learning that our Sunday-school sessions must be interesting, must be musical, must be impressive, even if they touch on what seems spectacular to our older eyes. So, too, the teaching-methods are improving; we are realizing that we must first teach the child to see religious truths in what is close at hand, and that he will then grow to see them in things farther off. As helpers in this work we could still further improve our schools by doing two things: One was the holding of Sunday-school unions in large cities (like the one worked up by Mr. Scheible at Chicago) or in local centers where there are many schools within a radius of twenty or thirty miles. Perhaps this center system would be most feasible when tried in connection with the fall meetings of our state conferences; then the churches could pick their delegates from among those who are also interested in the Sunday-school work. Another field of helpfulness lay in the more frequent publication of articles bearing on the work of our schools; every school ought to make public what new ideas it is trying during the year, and how successful these are proving. As an instance of the helpfulness of such articles, Mr. Gould referred to one which the society has now reprinted for free distribution.

The second speaker was Mr. Albert Scheible, whose reports as secretary and as treasurer have already been printed in our columns. He was followed by Miss Juniata Stafford, also of Chicago, who told of the novel combination of stories and seed-thoughts which she has used successully as part of the general exercises of her school. She held that the mere telling of a story by the superintendent was not enough, even if the story had a strong moral point, so to reinforce it she added a quotation appropriate to the thread of the story. Then the story itself prepared the child for what might otherwise seem a very deep memory-gem, and the memorizing fixed the passage in the pupil's mind. This combination was especially to be recommended for schools in which the absence of a single-topic system bars out the more common forms of general oral review exercises.

Another believer in the importance of having children commit choice bits of literature was found in Rev. W. W. Fenn, who has recently worked up a picture and poem course of lessons for his school. This course was based on four principles in which the speaker had great faith: 1. That religion is a matter of education and not of instruction, so that the child should be led to discover for himself the religious truth in facts of nature and of science. We should not teach the principle itself, but should have the child find that principle under our guidance. 2. That the memorizing of fine selections is a great help to a child's character-development. He may not see the full significance of the passage when committing it, but he will catch part of its poetic symbolism, and some day the meaning of what he has memorized will come upon him as a revelation from within. 3. Fine pictures have an artistic value, and the child should be taught to study each such work of art with a view to finding its significance. This trains the child to make pictures useful in his life. 4. That we as liberals should still keep holy days and other festivals, and should impress their significance on the child's conception of the year. These being the underlying principles, the lesson-slips themselves dealt chiefly with such anniversaries as Thanksgiving, Lenten, All Saints, Bird Migration, Lincoln's Birthday, and the like. Each lesson-slip has an appropriate bit of poetry which is to be learned by the child, and the pupil who memorizes it is given an equally appropriate picture. Then both the

poem and the picture can be pasted into a scrapbook, such as is supplied to every pupil.

Another interesting course is that developed by Rev. C. J. Bartlett-Crane at Kalamazoo, and covering what has been styled "Everyday Religion." This is practically a study of an individual community as a social organism, and has proven to be intensely interesting and profitable for pupils of ten years and over. Mrs. Crane has consented to meet with a committee appointed by the board of directors early in the summer, so that her course may be ready for publication, and thus available to other schools in the fall.

The third course of lessons, and the one on which Rev. Florence Buck of Cleveland presented a pointed paper, is already known to many schools, though some of its striking characteristics may not be known to all. In preparing the "Unity Bible Studies," Miss Buck has been impressed with the idea of studying the Old Testament narratives in the light of similar incidents as found in fiction, or in secular history. Her paper on "Parallel Incidents for Biblical Topics," showed the logic of this, and the result has been a more intense interest in these topics when so presented.

During the business session Mr. Bulkeley, Mrs. Perkins, Miss Gordon, Mr. Lord, and Miss Murdoch were appointed as a general committee on business. The society then adopted Mr. Scheible's amendment to the by-laws, which gives proper representation at the annual meetings to the contributing schools, by adding the following to Section I of the by-laws: "Any Sunday school which has contributed not less than two dollars for the year, ending May 1st, prior to the annual meeting, shall be entitled to one delegate, and any school which has contributed at least five dollars shall be entitled to an additional delegate for every thirty pupils enrolled in its school. Such delegates, together with the life members and the annual members for the year ending on the preceding May 1st, shall alone have voting privileges at the annual meeting." President Gould was then re-elected, with Rev. B. R. Bulkeley of Chicago as vice-president. Mr. Scheible having stated that he could not attend to the duties of secretary and treasurer under the conditions now surrounding these offices, Miss Mary L. Lord of Chicago was chosen as secretary, and Mr. H. W. Brough of Evanston as treasurer. The four directors voted in for a term of three years were, Mrs. M. H. Perkins, Miss Mary L. Lord, Mr. Albert Scheible, and Mr. H. W. Brough.

During the afternoon Rev. Elinor E. Gordon of Iowa City told of the reasons why detached Sunday schools or so-called "Sunday-School Circles," are rarely feasible in towns too small to support a church center. There may be enough interested people who can start such a circle, and there is at least one excellent service book — Mr. Effinger's "Songs and Services for Sunday Circles." We also have plenty of available lesson material, but who among those in the circle will be able to teach the lessons thoroughly and to conduct the services in a reverent manner? The teachers themselves usually need to be taught by some one who has read and thought deeply on such subjects; indeed the mistaken conceptions of an unprepared teacher may do considerable harm. So we need some one who can train these teachers to approach their work in the spirit of those who have prepared the text-books or leaflets. Another common difficulty is the lack of conscientiousness as shown in prompt beginning and prompt closing. There also is apt to be a lack of reverence; perhaps the school will meet in a parlor, the discipline will be lax, the pupils run around and laugh while the service is flippantly gone over; and perhaps the work of the school as a whole may be too scattering and indefinite. I surely would rather have the children roaming in the woods than to send them to such a careless and irreverent school; but by watching these points carefully we may be able to find the exceptional cases here and there, and every such successful circle will mean a nursery of a future liberal church.

The topic of "Auxiliary Societies for Sunday-School Pupils," had been assigned to Rev. L. J. Duncan of Streator, where his "Good-Will Junior Club" has proven to be a decided help to both the Sunday school and the Church. It gives the children what the older folks find in listening to the sermons and in their study-clubs, viz., something which is definitely theirs and for which they are directly responsible. Such an organization ought to combine study with play, to have the seriousness of the study-class and yet to draw the children together socially, and thus prepare them for the social life of the church. Mere story-telling will not hold the older boys; they must be put to work to such an extent that they feel quite a task imposed upon them. Thus, when they took up Clodd's *Childhood of the World* and were told that it was *an Elementary Study in Anthropology*, they felt quite honored at having so great a task imposed upon them. They met every Wednesday evening, spending the hour from 7 to 8 in discussing a few chapters of Clodd's book; the pupils were deeply interested, but it took a leader to connect their varied conceptions into definite pictures. Then from 8 to 9 o'clock the children exercised their wits at various games such as checkers, fox and geese, parchesi, or even acting charades. In some cases they even made their own checkers and checkerboards. Every pupil bought his own text-book, and there was a general pride in coming in time for the study-hour. Membership in the club was limited to pupils of the Sunday school and by its play-hour the club has been helping to break down the marked social barrier between the richer and poor elements of that frontier town. The children who attended the club right through the year show more loyalty to the Sunday school than the rest of the pupils; they too are the ones who are gradually coming into the church sociables. So, judging from even the limited experience at Streator, such an organization can do a much-needed work in strengthening the hold of the Sunday school and of the church on the children, just at the age when they are most likely to drop out.

One more paper (and one which I hope will be published in full) closed the session. It was by Mrs. A. W. Bryant of Oak Park, on *Kindergarten Methods in the Sunday school.* She showed how the thoughts of modern educators had affected methods of primary-class teaching, and how the kindergarten work, when properly applied, would prepare the young children for the later and more serious studies. ALBERT S.

Bridging Over the Vacation.

BY ANNA M. LEARY.

(A paper read before the May meeting of the Chicago Union of Liberal Sunday Schools.)

The subject of this paper implies that between our work from year to year there exists a gap, that what the new psychologists call the continuity of thought is broken into, and in this way our training acquires the scrappiness which is usually decried in Sunday-school work. I should like to mention a few of the causes, as they seem to me, for this break. My experience in Sunday-school work has not been as large as I hope it may become with the advent of our union, and I ask you to be lenient with me, if you find little help in my suggestions. First, I would mention the lack on the part of teachers and superintendent of a definite plan for the coming year. Our work is apt to be tentative and experimental, and from year to year we change our plans, often not knowing until the school is actually open just what our work is to be. Thus we lose the advantage we might gain if our work was planned before the vacation, for it is surprising how many ideas come to mind almost unconsciously during the summer months when we are reading and thinking. Then there is a tendency in some schools to grow less enthusiastic toward the close of the year. Teachers say the attendance falls off with the fine days, and those who come are made restless by the heat. Then perhaps the weather affects us, too, and we do not spend so much time and thought in preparation. And we may be likely to think that there are only two or three Sundays more, and we will find some way of "filling in the time," so that, instead of bringing our work to a climax with a force which will project its influence far into the vacation, we end with an anti-climax. And last, but by no means least, there is the actual lapse of time. Most of our schools close, I suppose, some time in June, and open in September. Ten weeks are a long time to a child; his growth in mental concepts during that time is

very marked, and the work of the preceding year will seem vague and far-away unless connected in some very real manner with the new line of thought.

These seem to me some of the causes for the gulf we all recognize, and I shall be glad if I can suggest anything which may be helpful in ever so small a way in removing them. In regard to planning our year's work before the vacation, it seems to me it makes all the difference in the world whether we know at the end of the year what direction our new line of thought is to take. We are all familiar with the phenomenon of having our attention drawn to something we had never noticed before, for instance a new word, and then finding it in every conceivable place for weeks afterward. So if we begin the summer with a definite plan in mind, it is surprising how many side-lights we will gain on it. We have the advantage, too, of perspective, and when fall comes, instead of starting with a puzzled wonder of what to do first and how to do it, we shall find ourselves rich in resources and ready for enthusiastic work.

As to the next point of keeping up the interest to the end and making the last Sunday's work the best, that falls into place quite naturally. For if we plan our work a year ahead, we will, of course, expect our best work after the children have had the year's training, and our strongest efforts will be directed toward a skillful drawing together of loose threads and a clinching of points which is likely to be energetic.

And this brings me to the last, and perhaps most important, point, the actual lapse of time. There are, of course, many ways of bridging this gap. Perhaps one of the best is by making the work of the last few Sundays of such a nature that it will leave some thought with the children which will tend to express itself during the summer. To illustrate, I know a class in character-studies whose teacher in outlining his work placed at the end of the year the study of John Burroughs. I did not fully realize the wisdom of his plan until with the advent of the spring days I began to read Burroughs's "Sharp Eyes" papers, and found myself unable to pass a possible shelter for a nest without looking at it "more carefuller," as a certain little lady said after reading the same book. This is a connecting link and something more, for what lesson more potent for good can we give the child than to

"Find tongues in trees, books in the running brooks,
Sermons in stones, and good in everything?"

Then there is the Sunday-school picnic—in which I believe, for several reasons. In the first place, children enjoy a day set apart in this way, with its full share of games and luncheon, so that it is a pleasant memory to look back to through the summer. But to me its most important phase is the leveling process which it necessitates. In the best of our teaching there is bound to be some formality as between teacher and pupil, but on the picnic-ground this ceases to be, unless, indeed, the situation is reversed, and we find ourselves being initiated, in a pitying sort of way, into the mysteries of games which our instructors think every one should know. So the last meeting between pupils and teachers is a friendly one, and, depend upon it, the children will be more likely to think of us during the summer as friends. A boy who had been a source of infinite trouble to me in the day school last year said, as we were walking home from our class picnic: "We've had an awfully good time, and it was jolly of you to spend the day with us." "But," I said, amused by his earnestness, "you'll forget all about me next year" "You just wait," he said, "and see if I *ever* forget." Well, ever is a long time, but so is a year to a boy, and he has n't forgotten yet; and I think that one day of free social intercourse made him my friend more than anything else.

I know of no better way of keeping up this friendship, once established, than by an occasional letter to the individual members of one's class. You may object that this will take time and effort. So it will. Yet I know a busy university professor who, in his crowded life, finds time to receive and answer a large number of weekly letters from boys who were under his charge several years ago, and he considers it time well spent.

My last suggestion is that of an informal meeting between the teacher and his last year's class before the school-opening. Thus the child's last impressions of the old year and his first impressions of the new will be of a free and friendly character, and perhaps we shall have less of the straggling in during the first few Sundays, which is sometimes a painful feature in Sunday-school work.

And, in conclusion: The influence of our work to reach over the vacation will be in proportion as we are held by the idea that the highest form of expression open to any of us is that of striving to perpetuate the principles which make for righteousness.

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When we realize this and come to our work with higher hopes and aspirations, we shall find ourselves, not forming a series of remnants which must be joined somehow into an ill fitting garment, but carefully, skillfully, tenderly weaving together all the various threads of life into the seamless robe of character.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid.

Literature and Life.

Address of Rev. F. L. Hosmer at the recent Western Unitarian Conference in the evening symposium upon "Helps to Character-Building."

I have been asked to speak of literature as a source of moral inspiration and power, as a help to character-building. The great school of character is life itself. It is most by living contact with our kind that our sympathies are broadened, our judgments rectified and enlarged, and our whole inward horizon extended; and, on the other hand, it is by the exercise of our powers and the application of our knowledge, as called forth in the varied contact of life, that what otherwise is but vague and theoretical in us is confirmed and turned into character.

But literature is the reflection of life. It is a treasury into which human thought and feeling, human faith and hope and ideals, have been gathered through the generations. Hence in literature we have contact with life, not all-sufficient, as I have implied, but real according to its measure and kind; and in the best literature we come in contact with the best life. "For books," it was well said by Milton, "are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them." In fact there are some obvious aspects in which literature affords advantage not equally afforded in actual life. First, in its wider range; for the most favored individual can meet and know only a very few of those who stand foremost among the living, not to speak of the long list of chosen souls who have passed from earth and left us the record of their thought and labors. But in the literature of our English tongue—not to speak of others—what an elect company we have, what a "cloud of witnesses" testifying to the meaning and worth of existence, its larger hopes and fairer ideals! And again: in the haste and press of actual life, its touch-and-go intercourse, impression and suggestion are necessarily weakened and often pass without effect. But over the pages of recorded thought and deed we linger and reflect. We absorb and assimilate this rich supply of suggestion and thought, as in actual life we seldom do or can. And then from all this companionship, silent and apart, we turn again to life and there we apply and confirm what we have so derived. We see with clearer vision and in fuller light.

It marked a great advance in man's life when the art of recording human events had reached such a stage as to indicate, even in rude and imperfect ways, the memorable points in a people's history. It rooted existence in a conscious past, and widened the whole horizon of thought and life. Yet more significant the advance, when the thoughts and ideals of men could be more fully expressed and preserved in written speech; most of all, when the art of printing came about, and what before was within the reach and intelligence of the very few became the opportunity and possession of a growing multitude. Then time was in a measure annihilated, and the fellowship of souls was infinitely broadened.

But it is with books as with society. A person may be so constantly in society as to lose its proper benefit. Life becomes a giddy round of superficial touches, with no deep and lasting impression from any of them. One immediately obliterates another. Thought is dissipated, not deepened. Moreover this habit of unrest and dissipation of energy grows with indulgence. Some solitude is a necessary complement to society; and the man (or woman) who cannot at times, and often, be his own best company, must lack in inward resource and in the cultivation of such resource. So it is with books. It is not much reading that makes a wise man, so much as the reflection upon what is read, and the turning of this to the nurture of life, to the capacity for deeper thinking and

feeling and to the culture of character. It is therefore not alone in *what* we read but in *how* we read, that literature becomes related to life and furnishes an aid to character and conduct.

De Quincey has distinguished two types or classes in literature: the literature of knowledge and the literature of power. The distinction seems to me a valid and suggestive one, though the line is in some instances not easily drawn and both characteristics are found together. Of two books written to impart information upon whatever subject, one may do this in a way as prosaic and uninspired as a column of figures or the advertisement of an auction sale; while the other may be clothed in a style and have an inward glow and force of wider suggestion, such as shall lift it well into the literature of power as well as of knowledge.

To speak now of the matter of reading, not necessarily in the order of time nor of importance, I may mention:

Natural Science: To know something of this larger house we inhabit, to become acquainted with the method and processes of development in the world of nature. In this the progress during the century now closing has been brilliant and even marvelous. Not only has this advance in knowledge acted upon our outward life and its whole environment, but it has acted upon our inward life as well, our whole thought and interpretation of nature and life. The seer of Patmos beheld in vision a new earth and new heavens, and the former earth and heavens were passed away. But not in rapt imagination, but in fact, do we all to-day look upon a new earth and new heavens, as compared with the plain rimmed with darkness and canopied by the firmament, studded with star-candles, which the people of his time saw. And all this we owe to many-eyed, many-handed science, unloved and feared of the church so long as the foe of religion, but now happily recognized as only the foe of its defective and false theologies,—a very different thing. And if, as Carlyle said, wonder be everywhere the basis of worship, science would seem to have abundantly vindicated the saying of old: "The more thou shalt know, the more shalt thou wonder"; and already the larger setting of our religious thought and trust is owning its debt to those who have watched the plants grow and the stars circle on their mysterious way, and have held their patient ear to the earth to learn the secrets she has to tell.

History: Man and his story of ascent, with its infinite pathos and infinite hope; the dawn and progress of civilization, the slow developments of government, of society, of religion, of the arts, of all this instituted life of man. Here is matter which is food for reflection, and furnishes elements for the larger interpretation of Providence, a faith of further reach and wider scope, and for the enforcement of character.

And to history belongs *Biography.* The story of an individual life is often the most attractive presentation of contemporary history, the aspects and problems of the period being thus threaded upon a single string, and the way in which these appeared to their time and were related to it being more clearly seen and felt. The average man is more drawn to the concrete than to the general, and more definitely impressed; indeed we all are. Lives of surpassing virtue and achievement, of commanding insight and power,—the soldier, the statesman, the sage, saint, prophet, poet, the discoverer and inventor, whatever of strenuous purpose and high devotion and ideal has illumined history,—these are in turn communicative of their own life. They shame our weak and complaining moods. These men and women have lived. They have conquered doubt and despair, and have interpreted life with large measure and reach. Who are you, who am I, to take up with poor and cheap views of life and inwardly ask if it be really worth living, when these have lived, have wrought and suffered and rejoiced, and have died in the hope and faith of the things they could not yet see?

And now I come to that which belongs not so much to the literature of knowledge as to the literature of power; to literature in its higher and more restricted sense; to the books which are to be read, not so much for the increase of our positive knowledge as for their power to take us into a realm of wider horizon, a realm of thought and imagination and beauty and moral and spiritual conceptions and ideals. For man is related not alone to this visible world. With the dawn of the *human* in him he became related to an invisible world,—a world of ideas and ideals, of spiritual realities, whose lights and shadows have since played in growing consciousness and with deepening significance over his mind and heart. In all this there are mighty forces that make for character and the guidance of life. And to this world the literature of power opens the door. To this world it belongs. In this class we include works of the creative imagination, of ethical insight and passion, of spiritual view and grasp, of the sentiment and sense of beauty within us as applied to ideas and ideals, of the observation of and reflection upon the movement and meaning of life; all higher poetry, dramatic, epic, and lyrical, the novel or tale, the essay and discourse—in short, all that class of writings whose motive is not primarily to impart knowledge as such, but to represent life; and this, not by reproducing life with photographic exactness—which would simply repeat its bare externals and to little purpose—but interpretatively, as the great artist of the brush brings out the soul in his portrait and illumines for us the face of nature by his touch.

It is this quality that distinguishes literature in its highest sense and is preservative of it. It is this that sifts the passing from the permanent as time goes on. That which most speaks to life carries within it that which makes it to live. Not by cunning and fraud, whether of priest or king, have the so-called sacred literatures, the Bibles of the races, been gathered together, nor so could they have outlived their day and endured; but because of their reflection of life and their power to quicken it anew. Emerson feels and says this in "The Problem." Chaff may have been left in the wheat, and not all the wheat has been gathered, before or since, to one garner; but the bread of life is there. Not by chance nor without reason have the fables and fairy-tales of the past survived, still a bible of childhood, and even to older years, as they were a part of the bible of the childhood of the race. The proverbs and gnomic sayings of undated birth are preserved in their own salt. The "Thoughts" of the Stoic emperor, himself pure in an age of license, and the "Imitation" ascribed to à Kempis, survive on their merit; and the great poems of the past prove their vital and vitalizing power by the fact of their hold on the passing generations.

It is in the fuller acquaintance and touch with this realm of literature, "the best that has been thought and said," that a cure for moral skepticism and materialistic views of life is to be found, an antidote to much of the spiritual uncertainty and unrest that mark our age,—an age of great advance in exact and verifiable knowledge, and thus inclined to apply like tests and methods in the vaster realm of our spiritual trusts and ideals; an age of induction rather than deduction, experimental rather than intuitive, and stronger in analysis than in synthesis. Mr. Emerson in his essay on "Immortality" tells us that he and all serious souls are better believers in it than we can give grounds for; that the real evidence is too subtle or is higher than we can write down in propositions; and that therefore Wordsworth's *Ode* is "the best modern essay on the subject." The statement may challenge a certain class of minds; but is it not true, and is there not high suggestion in its truth? And to turn to another poem, the *In Memoriam* of him who received the laureate wreath fresh from Wordsworth's brow, we have in it an illustration of like tribute to this literature of power. There is here no demonstration of our continued personality beyond death, no attempt to demonstrate it. Indeed, at the very close the poet speaks rather of the trust in what he calls

> "The truths that never can be proved
> Until we close with all we loved,
> And all we flow from, soul in soul."

But as we lay down the volume we feel that we have been lifted into an upper air, with outlook upon wider horizons of possibility, and in the quickening of our whole nature the truths of the spiritual would seem sure and near. Our best and highest life is fed not so much by our exact knowledge as by the great trusts and hopes and ideals of the soul.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Love is the great motive power which enriches and ennobles life.

MON.—Every deed has its effect upon others.

TUES.—Insight proves and makes strong the natural instinct of the mother.

WED.—We are bound together in one vast brotherhood of acting and re-acting influences.

THURS.—Censure is as necessary as praise in making definite the ideal set before the child.

FRI.—Without self-respect there is no possibility of building up a law within.

SAT.—When a child learns the isolating effect of evil conduct, and the unifying effect of good, he will strive earnestly to avoid the one and attain unto the other.

—*Elizabeth Harrison.*

The Stroll-Away Sunbeam.

A sunbeam blithe, in the early day,
Left its father and strolled away
To find the dark. But all in vain!
It nestled at bedtime back again.
Drooping and tired and tearful, it cried:
"Father, I 've hunted far and wide;
On earth lay many a gloomy spot;
Whenever I reached it, lo! 't was not.

"O I have hunted everywhere,—
By meadows sweet, by waters fair;
I asked the breeze, I hailed the lark;
But, Father, I could not find the dark."
And the father kissed his child, and said:
"Of course you could n't, young sleepy-head.
Why, 't is the truth, as everyone knows,—
There is no dark where a sunbeam goes!"

We must treasure our sunbeams, each little one,
And think of the words of the father Sun,
When care on the home its darkness throws,—
"There is no dark where a sunbeam goes."

—*Child Garden.*

A Red Apple.

It was a beautiful apple. It looked as if it had been dipped in the sunrise. And a treeful of red apples — what a sight!

So Amy Davis thought when she went to visit her grandparents. Alas! the tree was not in their garden, but stood, plump and ruddy, on 'Squire Drake's grounds.

How then did Amy get the apple? Listen. "There, Amy," said her grandmother, the forenoon of the day she came, "is a nice, great red apple. Our neighbor, old 'Squire Drake, brought it in this morning to show what kind of fruit the tree was growing. He was here before you came. I saved it for you."

"You are ever so kind; but, grandma, had n't you better keep it, please?"

"No; I saved it for you, dear. You will not get another. I would like to see 'Squire Drake give a basket of apples right out for once; but he does not throw his apples round."

'Squire Drake throw his apples round! The idea! He did not do any throwing, especially into a neighbor's lap, but laid every apple carefully away in a big barrel. Then he filled another barrel, all for himself.

Amy went out into the garden, holding very carefully in her hand this fine lump of red sunshine.

There were two or three apple trees in her grandmother's garden. Amy filled her apron with Rhode Island greenings. But they were hard winter apples. There was not one eatable apple among them. And 'Squire Drake's red apple looked too pretty to eat. She stood and gazed over the fence at the bright tree bearing a hundred of just such red apples. Then she walked along, and was about to put her teeth into the red apple — when, what was it she saw? Somebody asleep as he leaned against the roadside fence under the oak tree at the corner. How tired he looked, his head bowed, but having such a restful nap — the tired traveler!

"He has no home; he has been walking a long way; he is hungry," thought Amy. "Had I better give him my apple?"

But she wanted it so much for Amy Davis! Finally she thought she would not be like 'Squire Drake, but would give away her treasure. She went back to the house, found a piece of white paper and a lead pencil, wrote on the paper, "For a poor old man," and carefully wrapping the red apple in the white paper, timidly, gently, laid her gift in the old man's lap. Then she tripped softly away.

About an hour later, after a pleasant walk, she was going into the house when she heard a strange voice in the kitchen and stopped. Somebody was speaking to Grandmother Davis.

"You see, Mrs. Davis, I was asleep, having dropped down there by the fence to enjoy the fall sunshine. I found this apple and piece of paper, when I awoke, in my lap. It amused me very much. It touched me, too. You say it is your little granddaughter's handwriting. Are you sure that it is, and that this is the apple I brought in here this morning?"

"Yes," said Mrs. Davis, "it is Amy's writing, and the apple that I gave her. I can tell the apple by a whitish circle round the stem."

That night at the tea-table by little Amy's plate stood a basket of red apples. A slip of paper was written, "From a poor old man," and below this, "Neighbor Drake."—*Little Men and Women.*

From the Book of Good Deeds.

One night a spirit, wandering far from its celestial abode, came unto earth, and passing over mountain, lake, and plain, sought to bestow a blessing which it had that day received as a gift from God, for spirits count as above all things the power of giving happiness. Onward it moved, nor stopped by the city's shining lights, for there dwelt sin. Many times did the spirit hide its face in sorrow as it beheld sin, even in the house of God.

Still onward journeying, the spirit began to despair, saying, "Is there no one worthy?" when lo! a candle-light shone dimly from a small hut on a desolate mountain. Above and around the hut were rocks and crags, and the wind shrieked and howled o'erhead, yet—love was there.

The spirit stopped. Within, around the fireplace, sat a son and his aged parents. The spirit entered unseen. "No, no," the son was saying, "I cannot go out into the world and leave you here on this lonely mountain. I will stay with you. I shall be thrice happy in brightening your paths to the end."

The son had seen his playmates, one by one, enter the bright world beyond the mountain.

The spirit departed. It had bestowed the blessing.

B. D. M. Babcock.

An Epigram.

It was while Henry Liddell was head master of Westminster School that his fame began to extend as the author of a Greek lexicon, published a few years before. One day he told the boys in his class that they must write an English epigram.

Most of the scholars declared the task to be impossible. Doctor Liddell insisted that they were wrong. It was not impossible. Each scholar might choose his own subject, but epigrams must be written. This was what one boy produced:

"Two men wrote a lexicon,
Liddell and Scott;
One half was clever,
And one half was not.
Give me the answer, boys,
Quick to this riddle:
Which was by Scott,
And which was by Liddell?"

"I think you are rather severe," was the master's only comment.—*The Criterion.*

The Study Table.

American History Told by Contemporaries.*

We have recently had placed before us the third volume of Mr. Tyler's "History of American Literature." These three volumes constitute a library of historical material, unique and invaluable. It would be impossible to say too much in honor of the work done by Mr. Tyler. He has given us the works of the thinkers and builders of the American nation in their own language. But we have already in NEW UNITY reviewed these volumes sufficiently. We call them up at present, simply to note the remarkable complementary work by Professor Hart. The object of this book, or series of books, is to place before us the documents and most important material that must be used and is used in the makeup of history. The first volume, "The Era of Colonization," is the only one yet published. Among the important documents we find those bearing on Norse, as well as Spanish discoveries. We find the Papal Bull of Pope Alexander VI, dividing the new world. "The First Use of the Name America" is so brief in the extract that we may quote it. It comes from a schoolmaster in Alsace: "And the fourth part of the world, having been discovered by Americus, it may be called Amerige; that is, the land of Americus or America." In other words, instead of writing history, Professor Hart undertakes to give us sources of history. A good deal of this kind of work has been done by the "Old South Leaflets," now seventy-five in number, and more has been done grandly by the "American History Leaflets," thirty in number. The work is admirably done by the editor. The whole makeup of the book is also a delight to the eye, and we shall anticipate from the coming volumes even more of value than in that before us. No student of history can afford to be without this series. But what is better, the volumes are exceedingly readable by those who are not to be classed specifically as historical students. It is a capital sample of the sort of books we can justly recommend to families for home reading. Young people made up of such intellectual food will have no taste for second-grade literature.

E. P. P.

The Evolution of the Constitution of the United States.†

We have for some time been busy with a reconsideration of American institutions. The passion for novel-writing is passing over to a passion for writing history. This book by Mr. Fisher differs from those by Taylor, Stephens, and Tyler, in this, that it undertakes to show that the American Constitution finds its roots not so much in English institutions as in the work done by the colonies themselves. He sharply criticizes the statement of Mr. Gladstone, that the American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man. He holds that the Constitution was not an offhand affair, but of long and steady growth. He shows that the American people in their different colonies had been constitution-making for one hundred and fifty years. Literally, the beginning was with Sir Walter Raleigh's charter of 1584. When Massachusetts sent her delegates in the year 1787 to frame the National Constitution, she had had nearly two hundred years of experience at that kind of work. During that time she had lived under two charters, a constitution, and an interregnum; then she had neither charter nor constitution, and was under the direct rule of the crown. Her first charter was so liberal that for fifty years she was practically independent. She chose her own governors, coined her own money, and was not obliged to send her laws to England for approval. Her second charter was just the reverse, and set her on the road of independent thinking, and waked up a spirit of antagonism which ended in the Revolution. She made two constitutions during the seven years of the Revolution, one of which she lived under for a time. Virginia had a training and experience of much the same sort, and so had Pennsylvania. It is curious to look over the list of documents that form a series in the history of the evolution of constitutional government. These documents are no less than forty-six, ending with a number of state constitutions in the period just preceding or during the war for independence. This book takes its place fairly among the invaluables. We owe the Lippincotts and Mr. Fisher a debt of gratitude. E. P. P.

*AMERICAN HISTORY TOLD BY CONTEMPORARIES. Edited by Professor Albert Bushnell Hart. Published by the Macmillan Company, New York.

† THE EVOLUTION OF THE CONSTITUTION OF THE UNITED STATES. By Sydney George Fisher. Published by J. B. Lippincott Co.

Publications of the Chicago University.

The *Biblical World* for June is before us, a sumptuous magazine of eighty pages, rich in material that interests the student of religion and morals and who would study the same in the light of the spirit-laden centuries gone. Professor Goodspeed has an interesting sketch of Assyrian history, with special reference to its Palestinian connection. Professor Breasted offers a learned and interesting Egyptian study, both of which articles are illustrated. Professor Goodspeed gives a second article on the foreshadowings of Christ, being the seventh study, the final conclusion of, which must be very unsatisfactory to the believer in literal revelations, and who finds the chief argument for the Trinitarian conception of Christ in the fact that he was foretold. Indeed, the professor frankly says that if the foreshadowing is only for the purpose of proving the divinity of Christ and the permanent and essential truth of the Christian religion—"if it is only this, it is nothing." Rather does he find it to be "the vital breath, the ideal inspiration of the Old Testament life." This breath he finds continued in the New Testament, and "both meet in the higher Messianic expectation of the kingdom of God, which is the kingdom of Christ, still only foreshadowed."

In this connection it is interesting to remind our readers that the *Biblical World* is but one of a group of splendidly printed and ably edited reviews that emanate from the University of Chicago. The following journals at least come in this list: *The American Journal of Sociology*, a bi-monthly edited by Albion W. Small; *The Journal of Theology*, a semi-quarterly, edited by T. C. Chamberlain; *The Journal of Political Economy*, a quarterly, edited by J. Lawrence Laughlin; *The American Journal of Semetic Languages and Literature*, edited by the president, W. R. Harper; *The Botanical Gazette*, edited by John M. Coulter and others; *The American Journal of Theology*, a quarterly; *The School Review*, a bi-monthly, edited by Chas. H. Thurber, a pedagogical review; an astrophysical journal, a monthly, edited by George E. Hale and James E. Keeler. There are other miscellaneous publications to advance the interests of the university. Altogether these magazines represent a magnificent propaganda of scholarship by means of the printed page.

The Open Court for June illustrates the growing interest and value of this paper. There is a study of Pythagoras; an interesting report from the secretary of the police department of Chicago upon the experiment tried last winter of distributing charity in the case of an emergency through the police department; a quaint study of dissectingroom ethics, translated from the German by Professor Carruth, furnishing the occasion for the editor to say a wise word concerning the anti-vivisection movement, which is ever in danger in the hands of extremists of becoming an anti-intelligence and an anti-scientific movement.

Notes and Comments.

The return of Bradford's famous History of the Plymouth Plantation to this country, which has been secured by the intelligent and energetic efforts of Senator Hoar, is awakening wide discussion of the old governor's life and writings. It is singularly fortunate that the great leader of the Pilgrim Fathers should have become their historian, and that he was so good a historian. Besides his general history, he wrote several historical and descriptive poems relating to the colony, and three dialogues, or "conferences between some young men born in New England and sundry ancient men that came out of Holland and Old England," concerning the origin of the Pilgrim enterprise. The first dialogue is of the highest historical value, giving fuller accounts than we have elsewhere of many of the first English Independents. This Dialogue of Bradford's has been added to the series of Old South Leaflets, so that for five cents any body can now possess it. There is included in this leaflet a noble extract from Bradford's History, and there are full historical and bibliographical notes.

The directors of the Old South Work of Boston have also printed as a leaflet Bradford's Memoir of Elder Brewster, from the History of Plymouth. It is one of the most beautiful and valuable sections of the history, and will give many people a good taste of that great work, now so much talked of. It is accompanied by notes, like the other Bradford leaflet, including a catalogue of Elder Brewster's library, which for that time was a remarkable one.

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The Liberal Field.

"The World is my Country; To do good is my Religion"

BEFRIEND THE BIRDS.—The following resolution was passed at the meeting of the New England Women's Club, May 17th. This is the most influential organization of women in the East:

Resolved, That the members of the N. E. Women's Club here present desire to place themselves on record as entirely opposed to the wearing of the plumage or bodies of wild birds for ornamental purposes, and they will discountenance the practice both in themselves and by others.

UNIVERSALIST.—The Illinois Woman's Association of this denomination recently held a successful annual meeting at St. Paul's Church of this city. The programme showed that the women are sensitive to the pressing problems of to-day. Large space was given to questions of child-nurture, civic interests, and the interests of the intellectual life. When Universalists get down to the business of applying their Universalism, they will find their lease of life extended. The best way to prove the universal fellowship on the other side of the river of death is to try to practice that universal fellowship here.

SOME MORE EDITORIAL WANDERINGS. *Bloomington, Ind.*—This is the seat of one department of the State University of which Dr. Swain is president. This institution has for years followed an unique custom by which it secures much of the results which Harvard, Cornell, and other larger institutions secure through their arrangements of university preachers. Tuesday morning is set apart for chapel meeting, to which a full hour is given, and the strongest men obtainable at home and abroad, laity or clergy, are secured to occupy this time, always to speak on the problems of the spiritual life and the high themes of morals and religion. On Tuesday, June 1st, the editor of THE NEW UNITY had the privilege of addressing the seven or eight hundred students, as well as the faculty almost entire. He spoke of the growing unity, and delivered, as best he could, the message which is the burden of his preaching and editorial work, and had the satisfaction of seeing how college work and university students prepare the field for liberal religion, and how ready and ripe the students were for the reconciling and synthetic word which is being heard above the din of creeds and the warfare of sects. * * * *St. Paul, Minn.*—The next day at four o'clock the editor was addressing, in the People's Church at St. Paul, an audience of twelve or fifteen hundred school children, with a proportional sprinkling of teachers and adults, on behalf of the birds. He spoke under the auspices of the St. Paul Humane Society, and found a large interest already prepared largely through the activities of W. R. Lord, pastor of Unity Church, who has been giving to the public schools out of his bird lore, arousing a great interest in the humanitarian and economic concern of the bird. It is safe to say that there are several thousand girls growing up in St. Paul who will never decorate their hats with the plume of nature's songsters. * * * The next night the editor had the privilege of delivering an address to the graduating class of the Hahnemann College Training School for Nurses in Chicago. The occasion impressively taught that here was the real "Christian Science," here is where religion and knowledge join hands for the amelioration of suffering. The trained nurse stands on the advance line of progress. The red cross represents humanity's highest achievement up to date. Clara Barton has achieved the greatest diplomatic result of the generation.

The Study of Emerson.

Programme for Study-Circles, 1897-1898.

[NOTE.—The numbers are placed upon the programme only for convenience. One topic may require several meetings. There is a winter's work here outlined.]

I.—Emerson, the Man. A biographical sketch.
II.—Essay—Nature. First four chapters.
III.—Essay—Nature. Last four chapters.
IV.—Emerson, the first characteristically American writer, as shown by the essay—*Nature*—compared with American literature up to that time.
V.—A Glance at the Concord School of Writers.
Essay—History.
VI.—The Transcendental Movement in New England.
The Transcendental Club.
The Dial.
VII.—Essays—The Transcendentalist.
The Over-Soul.
VIII.—Emerson, the Mystic.
Essay—Swedenborg, the Mystic.
Poem—Brahma.
IX.—The Concord School of Philosophy: Emerson's relation to it.
Essay—Circles.
X.—The Brook Farm Movement: Emerson's relation to it.
George Ripley.
Hawthorne's Blithedale Romance.
XI.—Essays on Characterization: Thoreau, English Traits, Napoleon, Shakespeare.
XII.—Essays—The American Scholar.
The Sovereignty of Ethics.
XIII.—Emerson, the Poet.
Essays—The Poet.
Poetry and the Imagination.
Poem—The Poet.
XIV.—Poems—Each and All.
The Problem.
The Rhodora.
The Humble Bee.
Terminus.
Wealth. (In front of essay on wealth.)
XV.—Emerson's Contribution to Patriotic Literature.
Essays—Abraham Lincoln.
John Brown.
The Fugitive Slave Law.
Address—Soldiers' Monument at Concord.
Poems—Boston Hymn.
Concord Fight.
Voluntaries.
XVI.—The Emerson and Carlyle Correspondence.
Essay—Friendship.
Poem—Friendship.
XVII.—Cause of Emerson's Exchange of Pulpit for the Lecture Platform.
Essays—Divinity Address.
The Lord's Supper.
XVIII.—Emerson's Statement Concerning Immortality.
Essay—Immortality.
Poem—Threnody.
XIX.—Emerson's Influence upon American Life and Letters.
The Witness of Lowell, of Burroughs, and others.

Indianapolis. CHARITY DYE.

Nonconformists and the Queen's Jubilee.—Thanks to the Prince of Wales, nonconformists are to be officially recognized on the Queen's commemoration day. Some thirty tickets have been allocated for distribution among their representatives. It is reported that Dean Gregory, who is of Wesleyan Methodist parentage, expressed himself as strongly opposed to nonconformists taking any part in the public religious ceremony at St. Paul's. This coming to the knowledge of some of the leading nonconformists, a meeting was called, and the whole facts of the case were brought by letter under the personal notice of the Prince of Wales, who at once put his foot down, and intimated that the great nonconformist bodies of the country should be represented.

The New Unity Fresh Air Fund.

Acknowledgments to June 9th.

The New Unity	$25.00
Mrs. Mary Carswell	5.00
Elizabeth Lutin	5.00
	$35.00

After all it is Nature that makes the cures. Only now and then she gets into a tight place and needs the helping hand of science. When the right thing is needed to check diseased action and start the organs and tissues on the way to health, Scott's Emulsion comes as the helpmeet of Nature. It feeds, nourishes, strengthens; and it does this all round—the Hypophosphites act upon the nerves; the Cod-liver Oil feeds the body. For sale by all druggists, 50 cents & $1.00.

Old and New.

A GOOD DOG.—A strange tale of a shepherd dog caring for a cat is told by a correspondent of *La Nature*. The cat was neglected, and the dog perceived that it was suffering from hunger. He was accustomed to go to a neighboring house, where he was usually given delicacies from the table. One day the people of the house, answering a sound at the door, found the dog waiting there, with the cat firmly settled on his back. Food was given the c t, and its escort rested while it ate. For three days the dog brought the cat thus. Then the cat came afoot, but the dog was always with it.—*Popular Science Monthly.*

The Specked Apples

Never Run Out, and the Good Ones Were Never Reached.

A thrifty father made a practice of putting several barrels of apples away in the cellar, every fall, for the winter's use. As they began to decay he picked them over carefully every two or three days, and carried up the specked and partially decayed ones for the family to eat. This was thrifty, to be sure. Sometimes a brave member of the family would make request that a perfect and sound apple be brought up, but was met with the reproof that "the sound ones would keep till along in the spring, and it would be wasteful to let the decayed ones go on and spoil entirely." So the family ate rotten apples all winter, as there were always enough ahead to preclu e the use of any good ones. We get into ruts by following our habits without the use of our higher intelligence. Time was, and is now in some cases, that men and women continued the coffee habit when they had daily proof that it was ruining their stomachs, and slowly but surely undermining their constitutions. But at the present day so many people are so seriously affected by the poisonous alkaloids of coffee, that a great demand appeared for some choice beverage that was like coffee, but did not produce the dangerous physical results. Cocoa, chocolate, and the like, do not seem to answer the demand of the palate for a pungent, acrid, piquant beverage.

Postum Cereal Food Coffee is now in use in the homes of great numbers of the intelligent classes, where it is used for the coffee of the children, as well as the adults.

It is pure and nourishing, being made entirely from the healthful cereals (grains) intended by nature for man's subsistence.

It has the charming color and delicious flavor of the milder and more expensive grades of Java.

Wily grocers sometimes offer a "substitute" for the genuine and original Postum Cereal Coffee. Insist on having Postum. Experience will teach the buyer, and the red seals and registered U. S. trade mark "It makes red blood," will protect him.

Serve Postum hot, make it black and rich, adding pure cream, if you wish to enjoy this palatable beverage.

Books Received.

From the Copeland & Day House, Boston:

"Patrius," by Louise Imogen Guiney. Pp. 334. $1.25.

"New Poems," by Francis Thompson. Pp. 139. $1.50.

"In Titian's Garden," by Harriet Prescott Spofford. Pp. 108. $1.25.

From J. S. Ogleby Publishing Company, New York:

"The Lowly Nazarene: A Study of Christ," by J. Leroy Nickerson. Pp. 308. $1.00.

For Dyspepsia.

Use Horsford's Acid Phosphate.

DR. F. W. FIRMIN, Findlay, O., says: "I have used it in cases of dyspepsia, with good effect."

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Good Morning!

Have you ever traveled via the

Chicago & Alton R.R.

Between Chicago and Kansas City, Chicago and St. Louis, Chicago and Peoria, and St. Louis and Kansas City. It is "America's most popular railroad" and offers *PERFECT PASSENGER SERVICE* between Chicago and Denver, Colorado, Chicago and Hot Springs, Arkansas, and Chicago and California.

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THE COURSES OF STUDIES AND LECTURES.

The studies for 1897 will be a continuation of studies in literature established last year. It will hold its sessions August 8 to 22, inclusive. The school will be opened on Sunday afternoon, August 8, with an introductory sermon. On Sunday, the 15th, a grove meeting will be held, at which a number of prominent ministers will speak. Saturday evenings will be given to social reunions and popular lectures. The exercises will close with religious services on Sunday, the 22d. All the exercises will be held in the pavilion of the company on Tower Hill. The school will be divided into five courses, a tentative outline of which is furnished below, subject to such revisions, omissions and additions as necessity may demand:

I. A popular interpretation of the Greek dramatists, by Henry M. Simmons of Minneapolis, lectures to be given on alternate evenings, as follows:

1. Introductory, on the Greek Drama and Dramatists.
2. Æschylus' "Prometheus."
3. Sophocles' "Antigone," and connected Theban Plays.
4. Euripides' "Medeia."
5. Euripides' "Iphigenia in Aulis" and Æschylus, "Agamemnon."
6. The Orestean Plays.

II. A course of five lectures in modern fiction, by Jenkin Lloyd Jones, to alternate with Mr. Simmons' lectures, noticed above; the novels selected with a special view of offering material for subsequent co-operative studies by Unity clubs and home classes, Chautauqua circles, etc. An outline course of studies upon each of the novels will be presented:

1. Ebers' "Uarda."
2. Kingsley's "Hypatia."
3. Hawthorne's "Marble Faun."
4. Dickens' "Tale of Two Cities."
5. Victor Hugo's "Les Miserables."

III. A Search for Ten Great Poems in English literature, consisting of interpretative readings by Jenkin Lloyd Jones, the selection of the poems being based on the estimate of a large number of prominent students of literature. It will be a companion study with the search for "Ten Great Novels," the results of which were published by Mr. Jones in 1884. This exercise will be conducted in the forenoons.

IV. Interesting features of Wisconsin geology, consisting of three afternoon talks and three afternoon excursions, by Prof. E. C. Perisho, of the State Normal School of Platteville, Wisconsin.

V. A study of birds, with special reference to the birds within sight and hearing, consisting of three afternoon talks and three afternoon excursions conducted by O. G. Libby, Ph. D., University of Wisconsin.

PREPARATORY READINGS AND HELPS.

The program is announced this early, hoping that it will direct the reading of a large number of those who intend to be present, thereby greatly adding to the interest and profit of the school.

For Mr. Simmons' lectures, read any standard translations of the dramas. Perhaps the most available are found in Morley's Universal Library, Routledge & Sons, London, one shilling each author, or all the tragedies of the poets for about 5 shillings. Those having them all will be better listeners.

For Mr. Jones' course, read as many of the novels themselves as possible. For "The Ten Great Poems," a little pamphlet will be published containing the correspondence, and will be ready for distribution, it is hoped, by the 1st of July. This and the companion pamphlet on "The Ten Great Novels" can be ordered from the office of THE NEW UNITY, Chicago.

For Mr. Perisho's work, any standard work on geology, such as "Geology of Wisconsin," Vol. I, Chap. 4 to 9, and 15; the pre-Cambrian, Cambrian, and Silurian Ages, as treated in Dana's, American Book Co.; Le Conte's, Appleton Co., or Shaler's "Aspects of the Earth," Chas. Scribner & Sons; "The Story of Our Continent," Ginn & Co.

Dr. Libby recommends for his work Chapman's "Birds of Eastern North America," Appleton & Co. Further bibliography will be furnished at the time. The reading of the books of Henry Thoreau, John Burroughs, Maurice Thompson, Olive Thorne Miller, and the like, is urged.

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TERMS.

Registration fee, giving holder the privileges of all the exercises of the Summer School for two weeks, $2.00; single admission for the day or evening lectures, 25 cents; family tickets admitting all the members of one family to any or all exercises, $4.00. Board at Tower Hill, single meals, 25 cents; per week, $3.50. Room in Long Houses for two, with necessary furnishing, per week, $3.00; the same for season, from July 1 to September 14, $20.00. Accommodations in tent, with cot, campers to bring their own bedding, during the Summer School, $3.00; the same for the season, as above, $15.00. The Tower Hill buckboard meets all trains at Spring Green, when notified; single ride, 25 cents; trunks, 25 cents extra. Parties of five or more can hire buckboard for driving at the rate of ten cents each per hour.

Tent accommodations cannot be guaranteed during the school unless engaged by August 1.

For further particulars concerning membership and program, apply to the secretary, Mrs. A. L. Kelly, Chamber of Commerce Building, Chicago: concerning board and other accommodations, address, up to first of July, Mrs. M. H. Lackersteen, 4014 Ellis Ave., Chicago; after first of July, the same at Spring Green, Wis.

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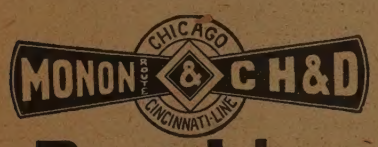

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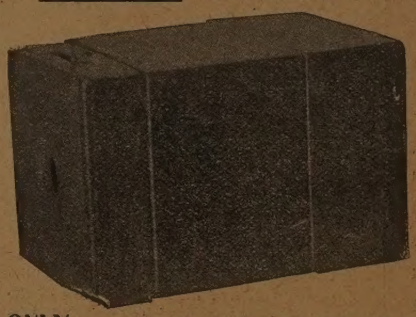

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